THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"He who loves will rejoice in the truth; not in this church's doctrines, or in that, but in 'the truth.' He will accept only what is real; he will strive to get at facts; he will search the truth with an humble and unbiased mind, and cherish whatever he finds at any sacrifice."—H. DRUMMOND.

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THE PHARISEE AND THE PUBLICAN.

THE most unique features of the parables of Christ are their finished brevity, and their fitting application to ever present conditions. Nowhere else in literature do so few words at once tell an easily remembered story, and at the some time so lastingly impress an always needed moral. No other stories so aptly reveal the constant sameness of human situations among all generations and in all climes. No other narrative so readily changes history of past events into reflections upon existing incidents. We read of yesterday, but think of to-day. At each recital the oriental settings and the local actors of the parables are quickly obscured by an intuitive suggestion to have them substituted with men and affairs of our own. The circumstances and persons whom the Master mentions affect us but slightly, but we meditate much upon their striking resemblance to our own surroundings, and ponder earnestly whether they would suggest the same comments. Existing defects, heretofore indulgently accepted, suddenly appear in a much more serious aspect; and attainments, formerly but lightly regarded, now seem of infinitely greater importance. Our view point is changed, and ill considered notions of right and wrong are modified. The judgment of mere popular approval is discarded, and mankind divided into two new classes; one embracing those the Master would love, and the other those He would criticize. The simple story of ages ago has done its work. Recorded truth is transmuted into active life. The seed of the past has become the bloom of the present.

A most impressive illustration of this power of parable truth is found in the story of the Pharisee and the Publican. It is recorded that upon a certain occasion, the Master met some individuals who had convinced themselves of their own superior piety, and who, by reason of this imaginary sanctity, had become blinded to the possible merits of other people. They regarded their neighbors as the embodiments of sin and unworthiness, and themselves as exclusively entitled to heavenly favor.

Such men always act that way. They create for themselves a standard of morality, which their own inclinations and environments make easy of attainment, and then demand that the rest of mankind must conform thereto, or perish under Divine disapproval. But not satisfied with having made a law for the conduct of others, they also invest themselves with authority to promptly inflict the threatened punishment in its human form. If anybody fails to adopt their self-created standards of holiness, they forestall the expected celestial disfavor by visiting the offender with their personal censure and contempt.

In this attitude, common to all races and all ages, Christ recognized an opportunity to teach an everlasting moral lesson, and so related this simple little story:

Two men went up to the temple to pray. One was a Pharisee and the other a Publican. Now, a Pharisee was a type of person whom the Savior, upon another occasion, described as one who paid tithes on mint and herbs, and observed the small, outward virtues of life, but who failed to distinguish a human failing from a wilful sin, and wholly overlooked the love of God. A Publican, upon the other hand, was a personality who did not always comply strictly with Jewish requirements, and whose environments gave opportunities for doing wrong. These facts afforded his self-righteous neighbors an excuse for emphasizing and contrasting their own merits, and furnished a desired pretext for condemning the Savior because of His association with social outcasts.

Such types were not peculiar to the Savior's age. They are as numerous to-day as they were in ancient times; nor has society changed its attitude towards them. Although the world has produced innumerable illustrations of the frequency with which insincerity, and sometimes immorality, is associated with sanctimonious appearances, yet the exhibition of a few visible merits still proves the most successful cloak for inward depravity. Although experience has amply demonstrated that petty human failings are not usually incompatible with a steadfast faith and a loyal heart, yet the world still criticizes a wilful liar less than it does an occasional transgressor of temperance. It continues to reward the pretender with reverend greetings in the market places; and persists in preventing the small, but open, offender from being valued for even the virtues he does possess. The

thoughtless masses want no inquiry into causes or motives. They judge from the surface and condemn from appearances.

It was doubtless for the purpose of directing attention to precisely this error, that Jesus chose to remove these prototypes from the arena of human prejudice. His story places them in the Temple, engaged in personal supplication before the Throne of Grace. That situation presented the best means for disclosing their real natures. Before an all-knowing Father there could be no advantage in concealment; and before an admittedly righteous Judge, each character would naturally present his own strongest appeal for divine consideration. And so, each is permitted to state his own case.

Says the Pharisee: "God, I thank thee that I am not as other men are, extortionate, unjust, adulterers, or even as this Publican. I fast twice in the week, and give tithes on all I possess."

How characteristic that prayer is of the pharisaical nature, which the Master desired to portray. Although expressed in form of gratitude, it is merely the avowal of a superior claim to Divine favor, based upon a few minor virtues effected, and a few extreme sins avoided. That is the peculiar distinguishing exhibition of self-righteousness. It never acknowledges greater excellence in others, but habitually contrasts itself with extreme wickedness, and then glories at its own pre-eminence in such comparison. The self-righteous recognizes only a single division of mankind. One part is himself, and the other is composed of those mortals who, in a vanishing degree, differ from his own selected virtues. He is, therefore, ever thankful not to be like other men, because they are simply useful as pointed illustrations of his own arrogated sanctity.

And then, again, how repeatedly self-glorification boasts its petty virtues. Doubtless every neighbor of the Pharisee could have testified to his showy compliance with trivial religious requirements. So publicly had he paid his tithes, and so frequently had he talked about his fastings, that none but the deaf and the blind could have failed to take notice. But for what purpose? To him these sacrifices were never privileged opportunities to raise the soul above the body, and the spiritual above the earthly. They were mere advances in a bargain, the profits of which he expected to realize by way of increased returns from God, and pleasurable notoriety before men.

Such men are a great hindrance to the advancement of unselfish worth. They imbue their companions with an unconscious notion that mere conformity to spiritual requirements is all-sufficient, and that an equivalent compensation will inevitably follow. That the mere deed is the test, and the power to act or the inspiring motive is of minor importance. Surely nothing in reason or revealed truth warrants such conclusion. Good deeds will unquestionably be our witnesses before the judgment seat of

God, but good motives and the opportunity for doing good will be the criterions by which we will be judged.

It was upon this theory that Christ justified, or rather acquitted, the Publican in this parable. In mere numbers of praiseworthy actions, the Pharisee probably outranked the Publican. These the Master did not undervalue, nor did He approve the wrongs of the Publican. With equal sincerity of purpose and equal humility of spirit, the verdict would have been wholly different. But the Pharisee ignored the very foundation of righteousness—the love of God and the love of neighbor. These twin commandments embrace the whole law of God, and comprehend the entire message of salvation. In their absence, all other demonstrations of piety become mere empty ceremony.

The Publican, however, had thoroughly absorbed the spirit of these supreme mandates. His pleading words evidenced a most intense desire for the love of God, and his humble self-designation attested his love for neighbor. Whatever frailties others might possess, he confessed himself a sinner. He did not accuse his brother by comparison, nor attempt to offset his own faults by whatever good he might have done. He offered no excuse for his infirmities, and asked no immunity from the just consequences of his own wrongs. All his thoughts centred in the hope that God would not continue a deserved displeasure, nor withdraw Divine assistance in whatever trials might yet beset him. And so, in the hopeful anguish of his heart, he could only exclaim, "God, be merciful to me, a sinner."

The much-embracing adequacy and the continually unfolding expansiveness of this concise prayer, was doubtless intended to illustrate one of the many valuable lessons taught in this parable. Superfluity of words for devotional purposes have never received Divine sanction. All of Christ's sayings were terse and pithy; but nevertheless, stimulating and soul arousing. Long prayers and long sermons never incite action; they weary the mind and tire the body. Whenever the soul is truly stirred, words are wholly inefficient. Real joy, or real grief, is neither verbose nor noisy. "The soul's sincere desire, uttered or unexpressed," or even "the upward glancing of an eye, when none but God is near," is certainly more inspiring to the human soul, and must be more acceptable to our Heavenly Parent than the formal reading from a prayer-book, or the prolonged, though extemporaneous, attempt at public eloquence. One is substance, the other form. One is a wish of the soul referred to God, the other a thought of the mind submitted to men. The contrasted prayers of this parable clearly indicate their effective difference. One emanated from the pride of self-righteousness, and therefore diffused itself in its expected reward of temporal applause, while the other arose from the depth of a penitent heart, and therefore mounted to the throne of God.

"I tell you this man went down to his house justified rather than the other, for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."—JUDGE HENRY H. ROLAPP, in *Improvement Era.*

MINUTES OF LONDON CONFERENCE.

THE opening session of the annual conference was held at "Deseret," High Road, South Tottenham, on Sunday, April 7th, 1912, at 10:30 a.m. There was a good attendance of saints, friends and investigators. President Rudger Clawson, of the European Mission; Elders Elmer B. Chipman and Charles B. Whitney, of the South African Mission; President James B. Walkley, thirty-one elders and one lady missionary of the London Conference were also present.

Prayer was offered by Elder David A. Matheson.

President James B. Walkley welcomed all present and trusted that all would be benefitted by attending. He hoped that all that would be said would be in accordance with the will of the Lord and would help us to live up to the requirements of the gospel.

Elder L. J. Shurtliff said the Lord had restored the gospel to the earth and the authority to administer in the ordinances thereof. Showed how the gospel is preparing the people for the coming of the Messiah, and that it is imperative that we obey the fulness of the gospel plan as He has revealed it.

Elder Charles B. Whitney said his labors in the South African mission had been a source of pleasure and satisfaction to him. The same spirit prevailed in all meetings of the Latter-day Saints in whatever part of the world they are held. Spoke of the progress of the work in South Africa and felt encouraged at the outlook of the same.

Conference Clerk George O. Stoddard presented the general and local authorities, all of whom were unanimously sustained.

Miss Annie Williamson sang in a pleasing way a solo, entitled, "There is a green hill far away."

Elder W. A. Brown, Jr., spoke on faith and works, and said if our faith is not shown by good works we cannot expect to gain the highest reward in the kingdom of God. There is no salvation in hearing the word of God unless the precepts which are taught impel us to action. We should manifest our faith in the Lord by continually doing something for the onward progress of truth and righteousness.

Elder Carl Eddington said there is no better place than the mission field to gain a testimony of the gospel, as one is continually coming in contact with people of different religious views, and by comparing their views with the word of God we can see the inconsistency of the same. He had met with different denominations

of the world and upon investigation of their creeds he had found that they were not teaching the fulness of the gospel of Christ. Bore a strong testimony to the divinity of the latter-day work.

Benediction by Elder W. H. Allington.

The afternoon session convened at 2:30 by singing, "Hail to the brightness of Zion's glad morning." Invocation by Elder C. E Jones. Sacrament was administered by Elders John S. Storey and Moroni Green.

Elder Ezra Sorenson spoke impressively upon baptism for the dead and showed from the scriptures that some time the gospel message would be delivered to every child of God for their acceptance or rejection. The gospel plan of redemption, as understood by the Latter-day Saints, is so infinite in its nature that salvation is extended to the whole of the human family and through the magnanimity of Jehovah all will have the opportunity of gaining salvation in the kingdom of God.

Elder Leo M. Coombs rendered a tenor solo entitled, "The Children's Friend."

Elder Elmer B. Chipman spoke of conditions in South Africa and the work that is being accomplished in that part of the world. Said it was sacrifice that brought forth the blessings of God and there is no blessing given except we comply with the requirements of the Lord. The Latter-day Saints are a highly-blest people and should be thankful that they have the truth and can rest in peace while the world is groping in darkness in search of the true plan of life and salvation.

Mr. and Mrs. Ralph Pugh pleasingly rendered a duet entitled, "The peace of God."

President Clawson said that the elders who had spoken had done so under the inspiration of the Spirit of God and the words that they had spoken were the will of the Lord unto us. The elders have no opportunity of attending theological seminaries to prepare for the ministry and therefore are dependent upon the Lord, from whom all knowledge emanates. The Lord called His servants to the ministry in ancient times by revelation and they spoke "as they were moved upon by the Holy Ghost." This is the day of prophets and the Lord has said that He "will do nothing but he revealeth his secret unto his servants the prophets." The Church of Christ is built upon the foundation of apostles, prophets, etc., Christ Himself being the chief corner stone. Jesus Christ was the greatest prophet that ever lived upon the earth, and was recognised as such by the fulfilment of His mighty predictions. Joseph Smith was a prophet, because the prophecies he made have been or will at some future time be literally fulfilled. The prophecy concerning the Civil War was quoted as a demonstration of his prophetic calling. Spoke of conditions in Utah and showed the absurdity of the stories that are being circulated regarding Salt Lake City.

After singing "The Spirit of God like a fire is burning," benediction was pronounced by Elder Charles L. Smith.

The congregation in the evening numbered three hundred and fifty. Prayer was offered by Elder Axel Nielson.

President James B. Walkley said he had been searching for the truth for a number of years before he came in contact with the Latter-day Saints, and when he heard their teachings he recognized them as being Divine. He knew if he joined the Church he would lose his business, but his soul was worth more to him than the riches he might accumulate in the world. Therefore, he decided to take up his cross and follow Jesus Christ regardless of the consequences. Bore a strong testimony to the divinity of the gospel.

Elder E. G. Chamberlain rendered a baritone solo very pleasingly.

Elder W. L. Coburn spoke upon the resurrection and quoted many passages from Holy Writ in substantiation of a general and literal resurrection. Said all would come forth from the grave in the due time of the Lord, but would not enjoy the same degree of glory. We are going to be judged by our works, and will receive all that we have been willing to earn in our mortal probation.

Miss Hazel Tout beautifully rendered a soprano solo, entitled, "The old, sweet story."

President Clawson said the resurrection was a very appropriate subject, and he enlarged upon the remarks of the previous speaker. Spoke upon the efficacy of the atonement of Christ, and showed how He burst the bands of death, making it possible for every son and daughter of God to come forth from the grave. The speaker read and commented upon an authentic description of the Savior, also His death warrant. Persecution has always followed the Church of God, and is the heritage of those who live "godly in Christ Jesus." Read of the accounts given in secular history of the fate of the Apostles of Christ, and showed how the Priesthood of God had been taken from the earth because the people were not worthy of it. The Latter-day Saints have been sent to the nations of the earth to declare that God has again bestowed the Priesthood upon men, and has given them authority to preach the gospel and administer in the ordinances thereof.

The services were made pleasant by the music rendered by the choir of the North London branch.

President Clawson met with the elders on Saturday and Monday in Priesthood meeting. Many questions were asked and satisfactorily answered, and many timely admonitions were given.

GEORGE O. STODDARD, Clerk of Conference.

IF you want knowledge, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work, his life is a happy one.—J. RUSKIN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 18, 1912.

EDITORIAL.

THE MOST STUPENDOUS STRIKE OF MODERN TIMES.

THE great Coal Strike is ended. After the passage of the Minimum Wage Bill by Parliament, the question of returning to the coal pits was submitted to the miners throughout Great Britain, with the result that 450,000 voted for resumption of work and 125,000 voted against it. Thus the matter was determined and the men are rapidly returning and crowding into the mines, which have been silent and empty these many days. Briefly shown, the main losses caused by this disastrous Coal War are as follows, the figures quoted being taken from the *Liverpool Daily Post and Mercury*, of April 8th, 1912:—

Wages loss to miners, &c.	£7,000,000
Wages loss to other workers	7,000,000
Miners' strike pay	1,500,000
Railway strike pay and general savings drawn	1,500,000
Railway losses	3,000,000
	£20,000,000

"In addition to these items," says the *Post*, "there is the quite incalculable cost involved in the raising of prices, the immediate losses to the mine owners, and to tradesmen with whom both workers and masters deal, and the large sums spent in private and public relief on aiding the children of the strikers and many other innocent sufferers whom the curtailed circulation of money has brought to poverty and financial ruin."

The total loss to the country will in all probability reach the enormous sum of £30,000,000—in fact, this is the final estimate given by the *Economist*.

The figures are bewildering and almost unbelievable, and it's a dark picture to contemplate. It is argued that the miners have gained a substantial victory, but if so they certainly paid a heavy price for it. In years to come, the direful effects of this gigantic industrial war, though now apparently ended in peace, will be distinctly felt.

The one thing that concerns many people and is causing general anxiety is the feeling of unrest that pervades all classes—a feeling which arouses in the mind a foreboding of evil to come. The very foundations of society seem to have been seriously weakened, and

great commercial enterprises are constantly threatened with disaster by sudden and unexpected upheavals in the business world. With the great Railway Strike of 1911 and the still greater Coal War of 1912 fresh in mind, one is almost involuntarily led to exclaim, "What will it be next?"

Bible students see in the present condition of the world, wherein we hear of wars and rumors of war and witness great industrial disturbances, a fulfillment of the prediction of the Savior. These things, He said, would immediately precede the time of His second coming, and so great would be the tribulation of those days that "men's hearts would fail them for fear and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

The Latter-day Saints bring to the nations a message of peace and salvation. They offer the restored gospel, with its gifts and blessings and divine authority. They preach the need of present day revelation and the necessity of apostles and prophets, as well as pastors and teachers, in the true Church of our Redeemer. They emphasize the four great fundamental principles of the gospel, namely: faith in God the Father, in Jesus Christ His Son, and in the Holy Ghost, which is one God—one in mind and purpose—but three in personality; repentance of sin; baptism by immersion for the remission of sin; and the laying on of hands for the gift of the Holy Ghost.

An acceptance by the world of the Church of Jesus Christ of Latter-day Saints, which embraces the foregoing glorious doctrines, as well as many other divine truths, and a strict adherence to the same, would bring about a peaceful solution of the many evils that afflict mankind. War would cease. The capitalist under the influence of the gospel spirit would willingly recognize the rights of his employes and the employe would gladly give good service. Under such conditions strikes would be unknown. Misunderstandings would find immediate and satisfactory adjustment in arbitration. Brotherly love, patience and forbearance would actuate the souls of men, and the spirit of peace and happiness would overspread the earth and cover it as the waters cover the deep. Why do the people of the world "set their faces as flint" against this new and, to many, startling gospel message, and close their eyes to the glorious light of truth?

The answer to this pertinent question may possibly be found in the impressive but sorrowful utterance of the Savior when He said, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." (John 3:19, 20, 21.)

RUDGER CLAWSON.

THE SINKING OF THE WORLD'S GREATEST LINER.

A WAVE of horror and sympathetic grief passed over the whole earth when the terrible news was given out that the White Star s.s. *Titanic*, the largest liner afloat, had gone to the bottom of the sea on her initial trip to New York. The catastrophe occurred on Sunday, April 14th, 1912, in mid-ocean, and was due to collision with an iceberg. The loss of life was appalling. Of the passengers and crew, numbering 2,359 in all, 705 only, according to latest reports, survive, and were rescued. Of these there are 630 women and 75 men. Sixteen hundred and fifty-four found a watery grave. In many instances wives were saved and their husbands were drowned. Hundreds of American families, as well as other hundreds of families in Great Britain, will be thrown into mourning. Their sorrow will be well nigh unbearable. Among those who are missing is a number of well-known, influential and wealthy American financiers, including Mr. Benjamin Guggenheim, Col. John Jacob Astor, Mr. Widener, Mr. William Clark and Mr. Isidore Strauss. Major Archibald Butt, aide-de-camp to President William H. Taft, and William H. Stead, the distinguished editor of the *Review of Reviews*, also lost their lives.

In this great tragedy of the sea waves we are reminded of the fact that death is no respecter of persons. The rich and the poor, those who were highly cultured as well as the lowly and ignorant, all went down into the depths together and together will remain in that silent but watery grave until called forth by the power of the resurrection. The uncertainty of life is once again strongly emphasized in this overwhelming disaster.

The *Titanic* was the world's hugest vessel. A floating town would be an adequate description of her. To build her, nearly a million and a quarter pounds were expended, and she could not be thoroughly inspected under a walk of four and one half miles. The *Titanic's* full complement of passengers and crew was slightly over 3,000 persons. Her displacement—46,328 tons—was over 1,000 tons more than that of her sister ship *Olympic*. Though this monster ship, constructed of iron and built on well-known scientific principles, was regarded as unsinkable, she has nevertheless gone down in all her majestic splendor, carrying with her a precious cargo of human freight, besides property representing millions of pounds in value.

After all, we are brought face to face with the solemn truth that man is still comparatively helpless when combatting with the dangers, seen and unseen, of the mighty deep. It is a self-evident conclusion that no vessel yet constructed by man, however strong it may be, can withstand the terrific shock resulting from collision with an iceberg, under a speed of twenty knots an hour, or even less. The iceberg remains, but the ship will go down.

The extent of the present calamity may be drawn by comparison

with a number of previous notable disasters, which at the time caused a thrill of horror throughout the world:

February 9th, 1910, French steamer *General Chanzy*, wrecked, 200 lives lost; January 30th, 1895, North German Lloyd steamer *Elbe*, sunk in collision with another vessel, 334 lives lost; January, 19th, 1883, Hamburg steamer *Cimbria*, sunk by collision with another steamer, 454 lives lost; December 6th, 1878, *Cospatrick*, burnt at sea, 470 lives lost; July 4th, 1899, French liner *La Bourgoyne*, sunk in collision with another vessel, 545 lives lost; September 3rd, 1878, *Princess Alice*, collision in Thames, 600 to 700 lives lost; June 15th, 1904, *General Slocum*, an American excursion steamer, destroyed by fire at Long Island Sound, East River, New York, 1,000 lives lost. The loss of life on the *Titanic*, as before stated, was 1,654 souls.

R. C.

ELDER ALMA SONNE'S DEPARTURE.

Elder Alma Sonne, having been honorably released from his labors in the European mission, sailed for home on the s.s. *Mauretania*, Saturday, April 13th, 1912.

He came into the field March 28th, 1910, and was appointed to the Newcastle conference, where he engaged in the duties of a traveling elder until June of the same year, when he was called into the Liverpool office to succeed Elder Ralph H. Jones as emigration clerk. This is a position of very considerable responsibility, requiring close attention, patience, courtesy and accuracy in detail work, such as compiling statistical reports, which obligation occupied a portion of his time. He also acted as clerk to the President of the mission.

Elder Sonne proved himself most efficient in these various capacities, and met the responsibility connected therewith to the entire satisfaction of his presiding officer. He was ever an earnest, devoted, faithful servant of God. He gave good help to the Sunday School of the Liverpool branch, and, with other elders, often bore a strong testimony to the truth of the gospel in the meetings held at Durham House. He leaves the mission field, not only with the confidence and blessing of the President of the mission, but also with the respect and love of the elders and saints who came to know him so well. He will be missed. We wish him God-speed and marked success in that wider field of endeavor to which the great ocean liner and overland express will swiftly carry him.

R. C.

Habits, soft and pliant at first, are like some coral stones, which are easily cut when first quarried, but soon become as hard as adamant.

MINUTES OF NORWICH CONFERENCE.

THE Norwich annual conference was held at St. Stephen's Chambers, St. Stephen's Street, Norwich, April 14th, 1912. There were present: President Rudger Clawson, of the European mission; President F. B. Hammond and eleven traveling elders of the Norwich conference.

The morning session commenced at 10:30 by singing "Come let us anew." Prayer was offered by Elder James Ball. Singing, "Softly beams the sacred dawning."

President F. B. Hammond extended a hearty welcome to all present. Prayed that the Spirit of God would be with them.

Elder James H. Buck bore testimony to the truthfulness of the gospel as preached by the Latter-day Saints. Reported the Lowestoft branch as being in a flourishing condition. Showed that the restoration of the gospel, through the Prophet Joseph Smith, was in fulfillment of the predictions of the ancient prophets.

Elder M. H. Love, visiting from the Nottingham conference, was pleased to have the privilege of visiting the Norwich conference after an absence of a year. Said the same spirit was prevalent wherever the saints met together. Explained that the gospel was the power of God unto salvation. Mere belief in the principles was not sufficient, but people should be doers of the word and not hearers only.

The congregation sang, "God moves in a mysterious way."

President Clawson expressed his pleasure at meeting with them again in conference, and said he felt that the Spirit of the Lord was present. Man has a dual nature, consisting of a temporal and a spiritual being, and we meet upon such occasions as these to nourish our spiritual being. Commented upon the hymn, "God moves in a mysterious way," and in a very interesting manner explained how God's ways are not man's ways and how God's purposes are not always understood by man, yet His decrees never fail. Though life may be full of trials and tribulation and persecution, the reward of the faithful will be sure to follow.

The meeting closed by singing, "We thank Thee, O God, for a prophet." Benediction by Elder F. D. Ashdown.

The afternoon session commenced at 2:30 by singing, "Come, come, ye saints." Invocation by Elder A. T. Johnson. Singing, "What was witnessed in the heavens."

Sacrament was administered by Elders A. Willardson and William L. Booth. Singing, "Again we meet around the board."

Conference Clerk A. T. Johnson presented the general and local authorities, all of whom were unanimously sustained.

Elder J. W. Watts, who is soon to return home, said he had been edified with what had been said at the morning session. A true principle ever remains true, regardless of the attitude of the individual towards it. Showed that the organization set up in the

Primitive Church was not in existence to-day among the various denominations. The Church of Jesus Christ of Latter-day Saints is similar in organization and authority to the Church that Christ had set up. Bore a strong testimony to the truth of the gospel and the mission of the Prophet Joseph Smith.

Elder J. L. Broadbent said the desire of all the missionaries was to tell the people the gospel message which they bore. The Church can get along without the people, but the people cannot get along without the Church.

Elders Mendenhall, Ashdown, Johnson and Cook as a quartette rendered "School thy feelings."

President Clawson spoke of the worthiness of the "Mormon" missionaries. Asked the people to investigate the teachings of these missionaries, the scriptures to be the judge of whether they spoke the truth or not. Their mission in the world was one of peace and goodwill toward mankind, and they stood ready at all times to join hands, even with their enemies, for the moral uplift of the community in which they labored. Bore testimony to the truth of the gospel as taught by the Latter-day Saints.

Session closed by singing "I need Thee every hour." Benediction by Elder Byron Mendenhall.

The evening session commenced at 6:30, with all the available space in the hall occupied by an appreciative congregation. Singing, "Onward, Christian soldiers." Invocation by Elder A. R. Cook. Singing, "My God, the spring of all my joys."

President F. B. Hammond said it was the last time he would have the opportunity of addressing the people of the Norwich conference. It is necessary to have a true knowledge of God before He can be intelligently worshipped by us. The living God, the God of Abraham, Isaac and Jacob, is the proper one to worship —a tangible being, capable of loving and hearing and answering prayer, having body, parts and passions. Bore testimony to the truthfulness of the gospel as restored to the earth in these last days.

Sister Margaret Bowman rendered in a very pleasing manner a soprano solo, entitled, "Tearless life."

President Clawson referred to the necessity of a building being upon a secure foundation. When we come to look for the Church of God, we must see what it is built upon. If the foundation is weak, the structure or organization will be just as weak. The secure foundation of the Church of God is apostles and prophets, with Christ as the chief corner-stone. Mentioned the excellent labors of President Hammond while presiding over the Norwich conference, and proposed that he be released with a vote of thanks, which was carried unanimously.

Elder Amos Roy Cook was then sustained as president of the Norwich conference. In accepting the position, Elder Cook said he desired the support of the elders and saints of the conference,

without which it would be impossible for him to magnify his calling.

The conference was closed by singing, "Oh, my Father." Benediction by President A. R. Cook.

President Clawson met with the elders on Saturday evening, April 13th, 1912, and listened to reports of their labors for the past six months. He gave timely instructions and answered a number of questions.

A. T. JOHNSON, Clerk of Conference.

FROM THE MISSION FIELD.

Baptisms.—At a baptismal service held at "Deseret," London, on Sunday, April 7th, 1912, five souls were added to the fold of Christ, Elders W. H. Allington and A. C. Lambert officiating.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home April 13th, 1912, per s.s. *Mauretania*. From Great Britain—Alma Sonne, George B. Chambers, Willard Richards, John R. Sayer, F. A. Dahle. From the Netherlands—L. J. Shurtliff. Elder J. W. Randall, of the British mission, has been honorably released and sailed for home April 16th, 1912, per s.s. *Laconia*.

Successful Socials.—A successful social was held in the Handsworth Assembly Rooms, Handsworth (Birmingham conference), on Saturday, April 6th, 1912, in honor of Elder Alvin Sessions, who is to sail for home shortly. A splendid program was rendered, and light refreshments were served. Elder Sessions was presented with a signet ring, as a token of love and esteem, from his associates. Among those present were a number of investigators who expressed themselves as having had an enjoyable time.

A successful farewell social was held in Bruce's Hall, Middlesbro' (Newcastle conference), Tuesday, April 9th, 1912, in honor of Elder George B. Chambers, who has been honorably released to return home. Elder Chambers, besides being president of this branch, has been conference clerk for the last eleven months. The hall was filled with saints and friends. An interesting program was rendered, and a good time was enjoyed by all. A beautiful gold medal was presented Elder Chambers by the elders of the conference. He responded feelingly and all joined in wishing him Godspeed on his journey home.

On Wednesday, April 10th, 1912, a farewell social was held in the Westfield Hall, Gateshead (Newcastle conference), in honor of Elder F. A. Dahle and Sister Pollie Hutchinson. Elder Dahle has labored in Gateshead for two years and has filled an honorable

mission. As a token of esteem, the saints presented him with a beautiful ring, and Elder Amos Belnap, on behalf of the elders, presented him with a gold medal. Sister Hutchinson, who has been an energetic worker in the branch, was presented with a beautiful ring. A pleasing program was rendered and all expressed themselves as having an enjoyable time. All join in wishing the departing ones God-speed.

District Meetings.—On Sunday, April 7th, 1912, President F. B. Hammond and four traveling elders held a district meeting at Lowestoft (Norwich conference). A goodly number of saints and investigators were present. The general authorities were presented and unanimously sustained. Elder J. H. Buck was sustained as president of the Lowestoft branch, and Elder A. Willardson as secretary. Elder F. Ashdown spoke pointedly on the importance of the message of "Mormonism" to the world. A duet was rendered by Elders F. Ashdown and A. Willardson. President F. B. Hammond explained the resurrection of Jesus of Nazareth, and spoke of His ministry in the spirit world and after. Elder J. H. Buck felt encouraged at the progress of the branch, and desired the assistance of the saints in getting the gospel before the people. Elder A. Willardson said his testimony had been strengthened greatly while in the mission field. He was pleased to see so many of the honest in heart receiving the true gospel of Christ.

Two spirited and well-attended sessions of a district meeting were held in Unity Hall, Derby (Nottingham conference), Sunday, April 7th, 1912. President Thomas S. Wheatley and Elders M. H. Love, T. F. Hardy, W. C. Hunter and W. C. Brimley, together with Elders P. C. Reynolds and J. H. Davis of the Birmingham conference, were in attendance. President Wheatley presented the general and local authorities, who were sustained without dissent. He spoke of the American antiquities, showing how they corroborate the story of the Book of Mormon. Elder W. C. Brimley, speaking of the different talents enjoyed by men, stated that they had obtained them in a pre-existent state. Branch President T. F. Hardy answered the question, "Why do we believe in prophets, seers and revelators?" Said we know they are necessary for our education and final perfection. In the evening President Wheatley showed that the restored gospel was identical with the teachings of the Primitive Church. Elder M. H. Love spoke of the translation of the Book of Mormon by the Prophet Joseph Smith. Said it was by Divine inspiration, and through the means that God had provided, that he was enabled to do so. Elder P. C. Reynolds said that the same Spirit that revealed to the former-day saints the truth of the gospel testified to the Latter-day Saints of the Divinity of the restored gospel. The quintet, "Consider and hear me," was rendered in a pleasing way.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT

LESSON XXXV.—OUR LORD'S MINISTRY AMONG THE NEPHITES.

General reference: III Nephi, chapters 11 to 28 inclusive.

I. THE FIRST VISIT.

1. Time of His appearance (III Nephi 11: 12).

   NOTE: Read the context to the passage last cited, and observe that this visitation occurred soon after the ascension from the Mount of Olives near Jerusalem. The terrifying phenomena incident to the dread scenes of the crucifixion were still vividly remembered by the people on the western hemisphere. Consult references given in connection with Book of Mormon citations.

2. The Father's acknowledgment (III Nephi 11: 1-7; compare Matt. 3: 17 and all references thereto; also Pearl of Great Price, Writings of Joseph Smith 2: 17).
3. The Lord's testimony of Himself (III Nephi 11: 10-17).
4. Disciples called and commissioned (verses 18-41).
5. General instructions (III Nephi 12: 16).
6. Healings (III Nephi 17: 1-10).
7. Blessings on children (verses 11-25.)
8. The Sacrament authorized (III Nephi 18).

II. THE SECOND VISIT.

1. The chosen twelve (III Nephi 19: 1-14).
2. Bread and wine provided and administered (III Nephi 20: 1-9).
3. Commandments and promises (III Nephi 20: 10-16).
4. Work of the disciples (III Nephi 26: 17; 27: 1).

III. THE THIRD VISIT.

1. Name of the church prescribed (III Nephi 27: 2-33). Compare name of the Church as established in the dispensation of the fulness of times (see Doc. and Cov. 15: 4).
2. The three Nephites (III Nephi 28: 1-32, 36-40). Compare with instance of John (see John 21: 20-24).
3. Ascension from the Land Bountiful (III Nephi 28: 12).

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